



Co-funded by the
Erasmus+ Programme
of the European Union

Projet Erasmus+ Jeunesse - « YARIM »

YARIM - 2017-2-FR02-KA205-013374



Unit 3: Religion hatred messages, propaganda and new communication tools



Training sequence N ° 1	Youth / and digital communication and information tools
Objectives	<ul style="list-style-type: none"> ○ identify how young people use the new information and communication tools to learn about religion ○ understand the role of new information and communication tools among young believers from different religious communities: some examples of applications, social media and web pages used by young people.
Animation guide Estimated time: 40 '	
Description of the educational activities	<p>Representations on the various information and communication tools via the internet and social networks</p> <p>The trainer asks the group to collectively list the different new information and Communication tools. With each of these tools: each participant is invited to ask a term that qualifies it, establishing a word cloud with the representations of the group.</p> <p>The trainer asks the group to comment on this collective production that shows the group's perception on these new tools.</p> <p>Influence of information and communication tools via the internet and social networks on youth, who search for information about religion</p> <p>The trainer invites participants to answer the following questionnaire in small groups:</p> <ul style="list-style-type: none"> ○ Why do you think these tools are useful? Why are they so attractive for young people? ○ According to you, do these tools have a real influence on young people? if so, how? and why ? ○ According to you, what youth are looking for through these information and communication tools? ○ Do you think that religion is the source of research done by youth? or the source of communication between youth? Why ? <p>The trainer encourages small groups to exchange with each other, then proposes a gathering of responses. The trainer enriches the collective answers.</p> <p>Website research related to religions</p> <p>The trainer asks participants if they know about websites, blogs or online communities that talk about religion.</p>

	<p>The trainer suggests that the group divide into small groups and do research on the internet from their knowledge or with keywords, in connection with a religious theme.</p> <p>Subgroups experiment with this research.</p> <p>At the end of the research, the trainer collects the impressions of the participants:</p> <ul style="list-style-type: none"> ○ Have you already experienced research of this nature, on religious themes? ○ Are you surprised at the results? if not why ? if yes, why ? ○ What types of information do you access? Information on religion, sharing of experiences, elements relating to worship, religious events ... ○ Can we talk about youth and religion without taking into account the impact of new information and communication technologies and tools? Impact of the digital? ○ How can these messages influence youth and participate in building their identity? <p>The trainer collects participants' experiences and promotes exchanges</p>
<p>Materials</p>	<p>Sticky notes Computer Internet Access</p>
<p>Educational Resources made available to the facilitator</p>	<p>In 2017, Josep Lluís Micó and Mirian Díez, the Blanquerna Observatory published a research entitled "Youth/ religion and technology in Catalonia". The research is based on 2,000 questionnaires and interviews.</p> <p>Some data collected: 2/3 of young Catalans aged 12 to 25 say they belong to one of the 13 existing religions in Catalonia 93% have mobile phones, 80% have a computer and 50% have a tablet</p> <p>The most popular social networks employees are: Instagram (78%); Facebook (71%);</p>

Google+ (68%);
YouTube (60%);
Snapchat (60%);
Twitter (38%);
Pinterest (10%).

Only 22% of these young people access social networks with parental control, which they do accept.

The terms "young believers 2.0" and "digital religion" are used to refer to the use of new technologies in the religious activities of youth.

- 57% use these supports for interpersonal exchanges, related religion
- 43% use it for their studies, in connection with their schooling
- 40% use it to develop their knowledge about their religion
- 20% use it to develop their knowledge on other religions

There are various digital tools that address issues related to religion: websites, games, apps and online communities.

These sources of information help young people develop knowledge of their religion with games, applications and information posted on websites. They connect to communities and follow public figures through social networks. This does contribute to the construction of their identity.

Some examples of Spanish sites

-Applications:

Christianity: Holy Bible; Holy Rosary; iBreviary; Rezandovoy; Biblija, JW Library.

Islam: Koran in español; iQuran; Islamhouse; MP3Quran; Prayer Times; Muslim Pro.

Sikhism: iGranth Gurbani Search; Sundar Gutka.

-websites: aleteia.org / bci.cat / catalatevafe.cat /
catalunyacristiana.cat / catalunyareligio.cat / biblija.net /
ccicbcn.com / islamhouse.com / jw.org / quran.com.

Follow bloggers: Pope Francis, Dalai Lama, Bishop Angel Sainz Meneses, Father Javier Vilanova, Mohamed Zeyara,

	Islamic Feminists, Mark Hart, various catechists.
--	---

Training sequence N ° 2	The example of Islam
Objectives	<ul style="list-style-type: none"> ● identify how young Muslims are proactive in social networks and on the internet. ● Identify the main topics discussed by young Muslims in the Internet ● Understand how new technologies challenge the Muslim community (Cheikh Google)
Animation Guide Estimated Time 40 '	
Description of the educational activities	<p>The trainer proposes to the participants to connect to websites related to Islam. Small groups of participants browse the internet and share about their searches.</p> <ul style="list-style-type: none"> ○ What do you think of the websites you have found? What is the nature of the information received? knowledge of Islam, elements relating to the cult, other ... ○ Do you think that the websites which are related to Islam, the Koran, or Muslims are specific compared to other religions? Yes, no, why? ○ Is there a specificity to Islam in connection with the absence of official religious authority? <p>The trainer takes questions and exchanges with the participants by completing with the proposed resources.</p>
Material	Computer Internet Access

<p>Teaching resources made available to the facilitator</p>	<p>The research carried out by the observatory shows that the use of these websites by young Muslims is generally similar to that of other religions (entertainment, learning, information linked to the exercise of worship).</p> <p>There are two types of sites:</p> <ul style="list-style-type: none"> ○ Websites made by adults that target young people to promote a collective identity and deepen their faith ○ Websites made by young people (youtubers, Facebook groups, etc.). <p>They deal mainly with five themes:</p> <ol style="list-style-type: none"> 1. the relation to the body and identity (for example, veil) 2. the fight against Islamophobia and racism at the local level 3. political commitment at international level (e.g. Palestine) 4. messages against extremism (young Muslim communities are more engaged in the distribution of contre-extremisms when they are supported by adults. In communities where there are less adult involvement, it there are more extremist talks). 5. messages of commitment to the values of society in general (interreligious dialogue, migration and cultural diversity, ecology, justice and democracy ...). <p>What does "Sheik (or Imam) Google" mean? They are sources of information that escape traditional sources (e.g. by a scholar or the mosque) and are directly on the Internet.</p> <p>This phenomenon worries the authorities because they get a high level of listening. This information are multiple, comes from all over the world, and competes with one another.</p> <p>This Islam "tinkered" has a positive side in the sense that it is a new approach, revisited and adapted to the reality of Youth and the current society. However, there is also a negative side; it is a possible source of manipulation and distortion of the message aiming at violence or sectarian excesses.</p> <p>Institut Montaigne: La fabrique de l'islamisme: Hakim El Karoui: https://www.institutmontaigne.org/publications/la-fabrique-de-islamisme-parti: les réseaux sociaux, une caisse de résonance sans équivalent.</p>
<p>Training sequence N ° 3</p>	<p>Hate speeches in social networks and in the internet</p>
<p>Objectives</p>	<ul style="list-style-type: none"> ○ Identify forms of hate speeches in social networks and in the internet. ○ Understand how, sometimes, hate speeches can be closely intertwined with other speeches advocating certain values (not as easy as binary speeches / Good / Bad).

	<ul style="list-style-type: none"> ○ Understand how this hate speeches are perceived by religious communities, especially in relation to Islam
Animation Guide Estimated Time: 40 '	
Description of the learning activities	<p>The trainer invites the participants to read the following text and to comment from the experience of the participants. The trainer shows the diversity of hate messages and how they are spread in the internet.</p> <p>The trainer asks participants to identify, in their experience with youth, the impact of these hate messages on them.</p>
Materials	
Teaching resources made available to the facilitator: methodological and theoretical resources	<p>Henri Isaac, Camille VAZIAGA, Mike FEDIDA: "act against hate on the Internet in a collaborative society" in <i>digital renaissance</i>.</p> <p><i>"In this period of protean-economic crisis with growing unemployment, politics with a trust between elected officials and citizens that disintegrate, and societal in which the opposition between social, ethnic and national groups is exacerbated - we observe an increase of hatred and its expression, physical or verbal violence, and a rise in populism worldwide. Hate becomes commonplace. Its manifestations are becoming more frequent and no "community" is spared, as highlighted by recent surveys:</i></p> <p><i>In 2015, the SOS homophobia association collected 1,318 testimonials of LGBTphobic acts in France.</i></p> <p><i>In August 2016, a petition was launched to denounce the trivialization of the Anti-Asian aggression in France, it now collects more than 16,000 signatures. 85% of individuals have already witnessed hate speech in France in 2016.</i></p> <p><i>808 anti-Semitic acts were recorded by the police in 2015 in France, an average of two acts per day.</i></p> <p><i>Between 2014 and 2015, anti-Muslim incidents increased by 233% in France.</i></p> <p><i>100% of female public transportation users have been victims of sexist harassment or sexual assault at least once in their lives. This trivialization of hate acts is reflected quite naturally in the expression of citizens and so in the Internet and its social networks that focus much of the daily expression, since Facebook has 20 million daily users in France, and Twitter nearly 6 million visitors monthly. Given the intensity of these usages, it is not surprising to note a quasi-equivalence between the confrontation with hatred speeches in everyday life and on the Internet: respectively 78% and 70% of French declare to be confronted with hatred messages in both</i></p>

	<p><i>environments.</i></p> <p><i>If we do not find more people advocating hatred and division on the Internet, their words are particularly easy to access. By breaking down the barriers of access to public speech, the Internet offers an echo chamber for militant groups that, although not necessarily illegal, were denied access to the public expression space. They advocated precisely on the Internet, with even more vehemence, access to free speech.</i></p> <p><i>From then on, it is possible for them to spread their hateful, racist, anti-Semitic, discriminating thoughts.</i></p> <p><i>The Internet to has a distorting mirror effect on the expression of hatred, discrimination and cruelty. The legislator has enshrined in the law the fact that spreading messages on the Internet that are defamatory or praising terrorism is an aggravating factor. Through its viral, immediate and international character, the Internet is a magnifying mirror of insults or defamations that before, reached with more difficulty, the public sphere”</i></p> <p>Many extremist organizations spread hatred speeches; publish messages that act as invitations to hatred and discrimination. Algorithm content analysis only identifies explicit hatred messages, but not those that are hidden. In addition, the authorities control the initial publication of hatred messages, but not enough the comments that revolve around the information.</p> <p>In 2016, Facebook, Google, Microsoft and Twitter joined forces to agree on a European agreement that requires them to remove most information that contains illegal hatred messages within 24 hours of being posted on line.</p> <p>According to the 2017 annual report on Islamophobia by <i>Citizen Platform Against Islamophobia</i>, in 2017 there were 546 reported Islamophobia attacks in Spain. Most of them (32%) in Catalonia (with a clear link to the summer attacks in Barcelona and its surroundings at this period).</p> <p>In this sense, the Muslim population in general and especially the youth are very concerned about this. It is one of the main concerns, among the Muslim community. This hatred speech is not isolated and is often associated with social and economic discrimination and an increase in the criminalization of this population. Hatred speech is not always obvious and there is a latent hatred speech, present in the press, social media and in some political speeches.</p> <p>The complexity sometimes lies in the very nature of the message that mixes both discourses favorable to diversity but masking hatred messages.</p>
--	--

<p>Training Sequence N ° 4</p>	<p>Identify the propaganda mechanisms in order to increase Youth awareness of manipulation risks.</p>
---------------------------------------	--

Objectives	Identify propaganda mechanisms in order to increase Youth awareness about risks of manipulation
Animation Guide Estimated time: 45 '	
Description of the pedagogical activities	<p>The choice:</p> <ul style="list-style-type: none"> • The trainer shows propaganda websites and videos and analyzes with the participants the mechanisms used for the spread and the manipulation. • The trainer invites participants to consult websites that analyze and deconstruct propaganda speeches. The subgroups are informed of the website and identify the main mechanisms used. <p>The trainer summarizes the different key elements identified by the group, inviting the participants to make the link with the specificities of the youth. Exchanges with participants to identify how the youth audience they accompany can be sensitive to these propaganda messages.</p>
Hardware	Computers Internet access
Teaching resources made available to the moderator: methodological and theoretical resources	<p>We recommend to look for specific official websites that touch upon propaganda in each country</p> <p>In France: "STOP-DJIHADISME. Gouv.fr, "How is the DAESH propaganda organized?"</p> <p>Tips: In the YARIM toolbox, you can find activities allowing Youth to develop new perspectives, critical thinking and their capacity to argue on society. Building these capacities can be use to fight against propaganda.</p>

Words on society issues and development of critical thinking

Activity 1: Dreams and anger

Activity 2: Suspicion and Prejudice

Activity 3: His/Her message in "98 seconds"

Activity 5: Philo workshop

Activity 6: The triangle

1. Argumentation and development of thought by introducing young people to the debates techniques

Activity 1: the moving debate

Activity 2: Develop your arguments

Activity 3: Introduction to the House of Commons Debate

Activity 4: A mosque in sleeping village

Activity 5: Conflicting Claims and Consensus Research

2. Development of empathy for others, different from oneself

Activity 1: Three things to take away ...

Activity 2: Can I enter?

Activity 3: Change your glasses

Projet Erasmus+ Jeunesse - « YARIM »

YARIM - 2017-2-FR02-KA205-013374



Co-funded by the
Erasmus+ Programme
of the European Union

YARIM Project has been co-funded with support from the European Union. The project publications and communications reflect the views only of the author/s, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

<http://yarimproject.eu>